UNIVERSITY
OF MICHIGAN
JAN 20 1953
PERIODICAL
READING ROOM

VOLUME 70, NUMBER 5, JANUARY 1953

the intercollegian

large

RHYTHM OF LIFE AND WORK

INTERNATIONAL DIALOGUE

75,000 DIFFERENT JOBS

NOT BY BREAD ALONE . . .

THE CHRISTIAN AND HIS VOCATION

EDITORS
Fern Babcock
Edward L. Nestingen

PRODUCTION MANAGER
Genevieve Schneider

ART CONSULTANT
Chester Tanaka

BOARD OF MANAGEMENT
Chairman
W. H. Hudnut, Jr.
Secretary
J. Frederick Miller
Bradford Abernethy
Leila Anderson
Richard T. Baker
Marion Cuthbert
Rebecca Ely
Ray Grant
Alice Lewis
Frank Otwell
Edward Scudder, Jr.
Frances Smith
Winnifred Wygal

EDITORIAL COMMITTEE
Chairman
Marion Cuthbert
Paul Converse
Rebecca Ely
Ray Grant
Marvin Halverson
William Yolton

BUSINESS COMMITTEE
(In process of appointment)

REGIONAL PROMOTERS
Robert Baldwin
Washington State
Mary Ellen Betts
Colby College
Mary Hallauer
Southwestern Univ.
Fred Johnson
Univ. of Oklahoma
Jimmie Miller
Texas Christian Univ.
Jo Ann Stewart
Washington State
Genevieve Tobias
Oklahoma Agricultural
Freddye Sue Turner
Philander Smith College

CREDITS

World's Student Christian Federation, page 7

Social Action, "church" on page 13

Eagle Times, page 21

Chester Tanaka supplied the drawing for page 15 and the "industry sketch" for page 12

The cover illustrates the theme "The Christian and His Vocation." Chester Tanaka made the design, utilizing the sketch of a sower by an unknown contemporary artist. Mr. Tanaka explains the meaning thus: "The symbolic sower spreads the seeds of a good life in all his religious and secular actions, throughout the length and breadth of the land."

the intercollegian

articles

THE DAY'S WORK AS CHRISTIAN VOCATION 5
Robert L. Calhoun

INTERNATIONAL DIALOGUE 6
Suzanne de Dietrich

JOB HUNTING?—GO TO THE BIBLE 9
John Oliver Nelson

A PHYSICIAN'S FAITH 11
Park Jerauld White, M.D.

NOT BY BREAD ALONE 12
W. M. McFeely, John Raitt, Edmund W. Sinnott, George D. Younger and Lester L. Dobyns

75,000 DIFFERENT JOBS 15
Nathan Kohn

EACH ACCORDING TO HIS ABILITY 21
Barbara Snyder

departments

EDITORIAL 3
LETTERS 16
BOOK REVIEW 17
WORSHIP SERVICE 19
COMING EVENTS 20
NOTES EN ROUTE 20
PROGRAM CUES 24

THE INTERCOLLEGIAN is published by the National Student Council YMCA, National Student YWCA, and the Student Volunteer Movement • Publication Office: 291 Broadway, New York 7, New York. • Issued during the academic year: Monthly, September-May, inclusive. • Subscription Rates: group subscriptions $1 each for fifteen or more to one address; single $2 a year, $3 for two years. • Reentered as Second Class Matter May 6, 1952, at the Post Office at New York, New York, under the Act of March 3, 1879, with additional entry at the post office in Lebanon Penna. • Printed in the U.S.A.

EDITORIAL

In common usage the word vocation means *regular employment*, the *occupation* or *profession by which one earns a living*. The original meaning of the word indicates the chasm between current concepts regarding work and the historic view of Christian vocation. "Vocation" stems from the Latin *vocatio* and means *bidding, calling, a summons to a particular state, business, or profession*. If one is called, by whom is he called and to what? The historic answer to this question is that he is called by God to leave the frustration and destruction of a self-centered life and to find fulfillment by devoting his whole life to God and to his fellow men. God calls each person to bring his entire self: his time, his energy, his abilities, his sensitivity and offer them in worship and in work to Him. God calls each of us to be born again and find ourselves by losing ourselves in love and devotion to Him.

We express our devotion to God in many ways: in our inner thoughts, in our personal relationships with each other, in our families, in community relationships, in taking responsibility for national and world affairs and in our daily work. Each Christian has the responsibility for finding the vocation where his particular abilities can be used to the fullest extent in work which renders the greatest contribution to his fellow men and to God. This work may not call for unique abilities but must use our actual capacities, energies and skills. We cannot expect God to reveal this vocation to us in any supernatural way, but must use all our knowledge and insight in the struggle to find the most strategic *calling* for the use of our abilities. This issue of THE INTERCOLLEGIAN seeks to explore the relation between one's faith as a Christian and his daily work. Is there one particular job intended for each person? How does one find the right vocation? How does one express his convictions as a Christian in the day-by-day decisions he makes in and through his work? Students will find answers to some of these questions in the thoughtful articles in these pages.

Fern Babcock

THE GLEANERS, BY MILLET

the day's Christian

To one ordinary way of thinking, there is nothing more commonplace and burdensome than the day's work. It is what we have to do to acquire the means for enjoying leisure. Not work but leisure gives life its point and savor—holidays and vacations now, and retirement on $200 a month at the age of 55 if we have been wise enough to buy the right kind of insurance. Work is a means, but leisure is the end.

There is enough solid truth in this popular view to make possible a very strong argument in its favor, especially if leisure be carefully enough distinguished from chronic inertia. I have no desire to disparage the partly godlike freedom of the true mendicant, the retired scholar, or the noncommercial fisherman. Nor have I any enthusiasm for the tight-lipped prescription of toil and hardship as if these in themselves were enough to make a full human life. They are not. But since most of us, whatever our theories and preferences, must work during most of our lives, it seems worth while to examine again some of the reasons for urging that quite ordinary work, no less than leisure, can have intrinsic values of the highest order.

Democratic and Protestant views of work

This estimate of the day's work is identified in the closest way with democratic and Protestant views of human life. Aristocratic thought has always tended to exalt the privileged status of a ruling class, free to come and go at will, and to regard the toil of the multitude, even of expert craftsmen and professional people, as an inferior way of living. In somewhat similar fashion monastic and quasi-monastic ethics, in both Christian and non-Christian cultures, has explicitly recognized at least two grades of morality: the every-day decency of plain believers, and a superior perfection possible only for an ascetic elite. Against both these ways of disparaging the life and moral excellence open to the ordinary man, democratic and Protestant principles are strongly set. Work as well as leisure, laymen equally with clerics are declared worthy of human honor and divine favor.

This democratic and Protestant view is the one to be examined here, in the special context of the concept of Christian vocation. It seems worth while to look first at this concept in its religious and its social bearings, and then at the effect that a Christian vocational pattern may have upon the day's work.

The religious basis of vocation

In its most basic features, the Christian idea of vocation is religious and theological. It refers to that divine calling or summons that comes to every man to whom the word of God becomes an urgent reality. In a simple and obvious sense this is the practical center of the Christian gospel: the conviction that God actively seeks man and that man is able and obligated to answer. The call or vocation thus addressed to man is not a dictated truth, a body of information. It is an imperative demand that man shall cease from irresponsible self-seeking and take the one course in which his powers can find mature fulfilment—the way of devotion to God and to his fellow men. In the powerful language of traditional theology this is a demand that man shall be regenerated—reborn at a new level and with a new direction for his life, a direction defined by the unveiling of God's will in Jesus Christ.

The response God requires of men

The fundamental response required from man, moreover, is not merely the intellectual or verbal acknowledgement of some assertion about God, but the whole-hearted practical devotion traditionally called faith and love. This response is nothing less than a profound realignment of the whole personal outlook, transformation of the practical motives, and revaluation of the goals toward which the newly awakened believer's life is directed. As a dynamic new loyalty, faith in God works continuously to reshape a man's thought, feeling, and action. Not because he plans it so, but because he finds himself moved as irresistibly as one is moved by love for one's child, mate, comrade, or country, he seeks to give worthy expression to his deep commitment in fitting service of God and men.

Now such religious experience as this comes to men in and largely through the social situations in which they live. God's word is mediated through all sorts of natural events, historical processes, and human relationships. It comes through the wisdom and the errors of human parents, the heroic successes and the failures of companions, the large-scale loyalties, aggressions, conflicts and cooperations of

work as vocation

governments and peoples. In this concrete network of human action God's will, as Jesus' life and death have enabled us to recognize it, is spelled out in terms of steady judgment and creative love.

Each man's part in this social fabric consists chiefly of the work he carries on day after day, year after year. Needless to say he identifies himself with his world in other essential ways also: through imaginative vision that ranges back over its history and forward in hope for its future; through unsought moments of emotional uplift, or of poignant sympathy; through intimate sharing of anxieties and joys with trusted friends; through solitary heights of prayer. Without these highlights, the landscape of anyone's living is dull and flat. But the solid rock and earth which they can illuminate is mostly the labor that makes up the bulk of ordinary human living. Unless God's word comes to most men and women through their work, it can have at best a narrow place in their lives.

Good medium for doing God's will

Happily, meaningful work has many characteristics that make it a fit medium for the divine summons and the required human response. For one thing, the demands of a job are not arbitrary or capricious, but objective and intrinsic demands. To work in wood, stone, or metal, to manage plants or animals, to plan or to participate in a social enterprise means to learn the ways of other beings than oneself and adapt one's impulses to their stubborn requirements. Moreover, such learning and adaptation call for long-term persistence; a disciplined regularity of effort that lasts through rough and smooth weather, success and failure; a hard-won cumulative master of tools, materials, methods—and oneself. No serious worker can for long be unacquainted with obstinate, massive exactions, embedded in the very stuff of man's struggle for security and abundance. In such exactions, religious insight has seen one aspect of the laws of God, and of His will for men. The myth of man's expulsion from the Garden of Eden saw in the laws chiefly a punishment for human disobedience; but a more mature judgment has recognized in man's status as responsible workman a far more significant mode of life than the animal innocence that preceded it in the evolutionary scale.

By ROBERT L. CALHOUN, Professor of Historical Theology in Yale University Divinity School and author of "God and the Common Life" and "God and the Day's Work." This article is reprinted by permission of "Social Action" from its issue of December 15, 1949.

How work is rewarding

For work is not merely exacting. It is rewarding in a unique and profound way. Only the serious workman can have the special satisfactions of one who shares in the productivity on which continuing human life itself depends. He and his fellows carry the weight of our survival on their shoulders. If the daily needs of mankind are to be met, the faithful daily labor of competent workers must go on without more than brief interruption. Otherwise, most of us will die and the rest go back to the jungle. To share in the world's work is to help sustain the world's life. But this is to put the truth in minimal terms. Perhaps a better way to suggest the significance of man's labor is to say that the workman can share in God's unfinished task of creation itself. He cannot create as God does, making a world exist; but he can help to carry on God's work of making the existing world better.

In such participation, moreover, we ordinary men and women should have an obvious and indispensable chance for personal fulfilment of the exacting sort that consists in losing one's life to find it. At least one essential difference—perhaps the most basic difference—between infantile and adult human beings is that the former are irresponsible egoists, the latter are morally responsible (*i.e.*, responsive and dependable) persons. It is right that the infant be shielded from premature burden-bearing; he belongs in the Garden of Eden, the state of sub-personal irresponsibility. But it is all wrong for a growing child and youth, still more for one who should be an adult, to stop at that level. To become a man, one must leave paradise behind (save for the holidays that, now and again, even a strong man needs), and earn his bread by the sweat of his face. Mere physical sweat, moreover, is not enough. The maturing effect of work lies not primarily in physical exhaustion but in a slowly growing readiness to sink oneself in the job that needs to be done, and so to discover or develop in oneself a new perspective in which one's own naive desires are no longer dominant.

A new dimension for work

Such maturing, without which no one becomes a responsible adult, is not by itself what Christian theology calls regeneration; but it involves many of the same processes and motives. And for very many Christians, from the days of the fisherman-apostles and of Paul the tent-maker to our own, the working life in which most men and women come to adulthood has been the context in which they have heard God's call to a still more difficult kind of maturity. St. Paul defined this further step explicitly as attaining "unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we may be no longer children, tossed to and fro and carried about with every wind of doctrine . . . ; but dealing truly in love, may grow up in all things into him, who is the head, even Christ." (*continued on p.* 14)

International dialogue:

"the common vocation of all Christians

Characters of the Dialogue:

BETTY LOU, an American school-teacher.
DWIGHT, also American.
TOM, an English factory inspector.
HEINRICH, a German.
JAMES, a member of the Church of England.
ETIENNE, a Frenchman.
MATTHAI, an Indian.
DAMIANOS, a Greek.

BETTY LOU: I have just come across a pamphlet called *Profession as a Vocation*. Can every profession be conceived as a vocation? I am not sure it is my vocation to be a teacher. I became one because I didn't see what else I could do!

DWIGHT: What's the idea?

BETTY LOU: People talk a lot about "laymen being the spearhead of the Church in the world"—standing on the front line and so on. But I don't feel like a spearhead at all when I try to put plain English grammar into the kids' heads. Does this mean I have no sense of vocation? Or am I a very bad sort of a Christian?

TOM: I hate all this talk about "every profession a vocation." It is unrealistic. I have worked in a factory and I am now a factory inspector in Newcastle. Do you think any of the workers has chosen his or her job? Wouldn't it be a sinister farce to tell these men that God has called them to do a dirty job while others are kindly invited by the Lord to go and sit in a university? No, these men have to earn a living and support a family. That is the real motive which keeps them going, and it is a sound one, too. If tomorrow they find a better job, they will take it right away.

DWIGHT: We can improve their working conditions. Technical developments allow us to hope that working hours will get shorter and shorter, so that every workman will have leisure enough to cultivate himself and have his private hobby. In the United States we are beginning to think of cutting working time to thirty hours a week.

TOM: It is to be feared that eighty per cent of humanity will have to go on devoting the major part of their time to some dull job which has to be done to keep us going. Believe me, only the privileged few can afford the luxury of following a "vocation"!

HEINRICH: I am afraid our discussion gets confused because we are using a Biblical concept in a secular way. Etymologically, vocation comes from the Latin word *vocatio*. It implies a definite call, a being set apart for a divine purpose. It is an abuse of terms to apply the word vocation to natural gifts and to speak, for instance, of an artist's "vocation." We may speak of God's call to Abraham, or to Moses, or to Samuel, to Jeremiah or St. Paul. . . .

JAMES: Aren't you taking things a bit literally? It need not be a voice, and God has many ways of revealing his will. Would you limit your notion of vocation to the prophets and apostles?

HEINRICH: No, but there is something unique about their vocation. It is part of God's design of salvation, as revealed in the Scriptures. Today we have to be very careful not to use that word too glibly because we think we see the hand of God while in fact we are carried by our own imagination or ambition. We Germans have learned to be sober since Hitler and his party claimed to be God's instruments for the salvation of Germany. They were sure of having a God-given "vocation." A similar danger exists in the sects which claim a special guidance by God and often talk nonsense.

JAMES: This is the point where your Protestant individualism breaks down. The Church with her strong tradition preserves us from mistaking our impulses for an inspiration of the Spirit. But the fact that there are fools in the world should not prevent us from acknowledging the Spirit when it blows. Don't you believe the vocation of St. Francis or of Livingstone was really from God? Should God have stopped calling people into his service because the canon of Scriptures is closed? Does not the Holy Spirit go on working in his Church?

ETIENNE: Certainly He does. But what matters is our obedience, not the form it takes. Since Jesus Christ came on earth, our one calling is to believe God's great deeds (and this is where the testimony of the Holy Spirit really comes in) and to live a life of obedience and faith, wherever circumstances place us.

God may call us to a specific task. If he does, all right—we must obey. But there is no higher and lower calling. The common vocation of all Christians is to become true children of God and to behave as such. Whether we are a minister or a washerwoman does not matter in the least. The Reformation has laid great stress on the universal priesthood of all believers. The minister is set apart for a certain type of work and trained for it, but this does not put him above others. All we do, according to St. Paul, should be done to the glory of God.

By SUZANNE de DIETRICH of France, a staff member at the Ecumenical Institute, Bossey, Switzerland. Formerly she was a staff member of the World's Student Christian Federation. We are indebted to "The Student World" for permission to reprint this article from its Second Quarter, 1950. "The Student World" is a thought-provoking journal published by the World's Student Christian Federation; subscriptions are $2, from: USCC, 156 Fifth Ave., New York 10, N. Y.

is to become true children of God and serve Him in their work"

JAMES: Brother Lawrence swept the floor to the glory of God. Sweeping became his vocation, as St. Bernard's was to preach the Gospel!

ETIENNE: Brother Lawrence's vocation was to be an obedient child of God. For him it meant sweeping the floor, but his service might have taken any other form. The one thing that mattered was that he went on praising the Lord.

JAMES: I would agree with you there.

MATTHAI: Yet the fact that you become a Christian puts new meaning into your work. It may even constrain you to change your profession. When I started my studies I wanted to become a veterinary surgeon. During my vacation I went with a team of students to do social work in a village and saw the appalling misery of the people. I saw the Gospel at work. I decided to become a doctor and to devote my life to rural India. What was a profession became a vocation.

ETIENNE: Yes, because you took your Christian vocation seriously and decided to devote your life to the service of God and your neighbor. My contention is that so many people wait for a specific call that never comes instead of doing whole-heartedly their humble piece of service.

DWIGHT: Maybe if we had our eyes open to the needs of our fellow men our decisions would be easier to make. I am afraid I do not want to give up a lot of things I would have to give up if I decided to follow God's way.

BETTY LOU: No, it isn't that. I would not mind going anywhere if I were only sure that is the thing I am meant to do! I find it difficult to know what God wants me to do in life. Surely he has some plan for me! Why does he not give us clearer guidance?

ETIENNE: You want someone to take from you the responsibility for making your own decision. If you are a good teacher, go on with your job, put your heart into it, and don't make a fuss about it.

BETTY LOU: But there are lots of teachers in the United States, and I might be more useful in India.

DWIGHT: That is simple enough. Go to India if you feel that way.

MATTHAI: What matters is to put our life at God's disposal. Tagore uses the image of a musical instrument we have in India. There is one main string on which the player plays and the other strings vibrate in unison. If we are tuned to God, then our life develops in an harmonious whole and God uses it for his purpose, wherever it may be. Jesus spent most of his nights letting himself be tuned in unison with God. It is our prayer life which tunes our activity so that it may be in keeping with God's purpose.

BETTY LOU: This helps me. But I often do not know how to pray and what to pray for.

International dialogues arise spontaneously in discussion groups like this one, at a WSCF conference

MATTHAI: It requires life-long practice. The less we pray the less we feel the need for it. But when we have started the practice of meditation time soon seems too short and we cannot live without it. Then we see our personal problems in their right perspective and their true proportions. Lots of things that we believed to be important lose their importance. "Seek the Kingdom of God and all other things will be given unto you."

DWIGHT: I agree with what you say about the poverty of our prayer life. We in the West have a lot to learn from you. But I do not quite see the relevance of your remark to our discussion.

MATTHAI: The relevance is simply this: it is not what we do but what we are that matters. The mystery of the Incarnation is God's forthcoming, vicarious love. If we do, occasions to serve Him among our fellow men will offer themselves without our needing to go out of our way to seek for them. Mankind is starving for lack of love. Where true love is offered, hungry souls will flock to it.

BETTY LOU: You mean that if I really loved the kids in my class I could help them?

MATTHAI: I am sure you would. And if you pray for each of them regularly, you will approach them in a quite new way.

TOM: But all this should not absolve you from being, technically speaking, as good a teacher as you can. I know pious teachers who are so busy running church activities and "converting" people that they do not find time to prepare their lessons. In the classroom they are as dull as can be. They would soon turn me into a pagan.

(Continued on next page)

international dialogue

continued

ETIENNE: Surely the first duty of a Christian is to do his job properly. Church leaders are inclined to think that a good layman is one who goes to church and runs a Sunday school class, or does the church accounts. They should be more concerned about the way he goes about his job. The layman's field of witness is the classroom, the university, the office, the factory.

BETTY LOU: Now I see. This is exactly what my pamphlet is after when it speaks of laymen being "the spearhead of the Church in the world."

TOM: Some ministers are very much aware nowadays of the the gulf which separates the Church from the world. I heard a friend of mine in Sheffield tell an active member of his Church that he should have gone to his trade union meeting that evening rather than to the Bible class!

DWIGHT: I sympathize with him. But it is not an unavoidable dilemma. In the United States our churches are real centres of community life and many activities are run by laymen. It is easy to bring the newcomer to a "social," and later on he may care to come to a service. On the Continent it looks as if the church were only a Sunday affair. We have large Laymen's Movements too, where men of the same profession discuss all kinds of problems and try to apply Christian principles in daily life.

ETIENNE: The old stuff: not cheating your neighbor and all that. . . .

TOM: Not so simple nowadays as you seem to think, especially for business men!

ETIENNE: I do not mean it is easy. I know well enough it is not. But I would like us to see beyond the individual ethics. What we are trying to think through on the Continent is the place and meaning of science and technics, of art and culture, and so on, in a Christian view of life. Starting with the Biblical foundations, you see.

TOM: My only fear is that you Continentals will spend a life-time laying theological foundations for further action and our civilization will have died before you are through. Our time may be short. Have you read Toynbee's *Civilization on Trial?* That does not leave us much time for abstract speculation.

DWIGHT: Nevertheless a Christian medical student should know why he is studying medicine. A lawyer should think through the basis of law before applying it. I would agree so far with Etienne. If we saw clearly how every profession either fits into God's purpose for his world or goes against it, we would have a sound criterion for choosing one profession rather than another, and we would struggle to change or improve its standards. Is not that the layman's specific vocation?

HEINRICH: I wish we could drop that awful word layman. It is an utterly misleading one.

ETIENNE: That is true. In plain French *laic* means secularized. *L'ecole laique*, for instance, means the neutral state school.

JAMES: In England, to be a layman means to be incompetent in a given realm. For instance, medicals discussing medicine would call me a layman.

BETTY LOU: In Church language, then, laymen are incompetent people?

JAMES: Incompetent in theology.

DAMIANOS: In Greece some of our best theologians are laymen. They have a preaching license, they run Sunday schools.

BETTY LOU: What does the clergy do?

DAMIANOS: The centre of our life is the Holy Liturgy. The main task of the priest is the celebration of the Liturgy.

JAMES: For us Anglicans the celebration of the Eucharist is also the center around which our whole religious life is built. Our response to Christ's offering is that we offer our bodies "a living sacrifice," as St. Paul puts it, on God's altar. This offering includes and sanctifies our daily work. "Here I am to do Thy will." Work is seen as part of our obedience and thus consecrated to God. It becomes as it were an integral part of our worship. I would agree with Etienne that our essential vocation is to be transformed into the likeness of our Lord, to love him and obey him. "Love God and do what you like."

ETIENNE: I am afraid I would have to qualify your statement somewhat to make it fully mine, but we are much nearer than I thought.

BETTY LOU: This discussion has cleared my mind somewhat, but we have lost a lot of time quarrelling over words. Couldn't we suggest to the World Council of Churches that they publish an ecumenical dictionary?

TOM: I would not envy those who would have to prepare it.

BETTY LOU: They could at least tell us what a layman is. They speak of that species now in every report.

HEINRICH: Here again etymology should guide us. *Laicos* comes from *laos*—the people. The Bible speaks a great deal about the "the *laos* of God." What is meant is the total community, a people set apart for the service of God.

BETTY LOU: If that is the meaning, we have lost it. Laymen, and still more laywomen, are expected to sit and listen—and collect money for the Church! The structure of the Church has been thought out and built up by the clergy, a clergy, moreover, solely composed of men. . . .

BETTY LOU: Our discussion seems to move in circles! You have answered a few questions I had in mind and raised a lot of new ones. . . .

TOM: Have you ever seen an ecumenical discussion reach a definite conclusion?

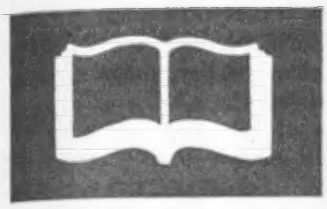
DWIGHT: They are not meant to. They are meant to make us see other points of view than our own. They are meant to help us see our problems in a wider context, the context of God's purpose for his world.

TOM: That's all right as long as we do not remain in the realm of ideas.

DWIGHT: The dinner bell has rung twice! This is also part of the business of the day. Brings us to reality, eh, Tom?

Job hunting?—go to the Bible

direction-pointers for Bible study on choosing a vocation



Why go to the Bible, and not just to the vocational guidance expert, as we consider careers and life work? The old technique of opening the book and getting wisdom from the verse where the index finger happens to land is a good deal like receiving a your-fortune-told card from a weighing machine. Rather, the diligent reader finds in the Scripture the vast perspective of a divine purpose, the recorded and cherished insights of a holy people, and the impact of the Incarnation of Christ in history. In one or several sessions of Bible study, here are some direction-pointers which may help students discover what the Bible says about Christian vocation.

• WE ARE CALLED TO WORK BY GOD. The Bible describes us as a called people. First comes the claim that the Lord God has sought us out, called us to a special tradition and heritage. Our vocation is not a lonely one, for us only, but deals with our whole heritage in history, our nation and Church and family. We are concerned about this matter because we are already within a certain circle of human beings who sense a special intention for them in all they inherit. Thus we look back, through Scripture, to see this divine intention working itself out in the Hebrew people and in the New Israel, the New Testament Church.

Read Genesis 12:1-7, dealing with the sense of vocation which made a man dwelling among Babylonian pagans pack up and follow an entirely new vision. In Exodus 19: 3-8, we have one of many passages showing the shaping of the self-consciousness of the Lord's people even before they were bound together by the Ten Commandments recorded in the next chapter. Even when, as in I Chronicles 29:10-18, Israel knew God to be the Ruler over all peoples, this nation felt its own responsibility to Him and its own destiny among all peoples.

Yet in the New Testament, as in the familiar story of the Good Samaritan (Luke 10:25-37), our Lord points out with revolutionary effect that being one of the "chosen people" is not a matter of blood inheritance: the fellow-citizen of the man who had been robbed was not his fellow Jew (even the most zealous, such as priest or Levite) but rather his neighbor within the world-wide community of those who love in God's name. Paul takes this idea further, as many New Testament passages do, by showing (Romans 9:25-31; Galatians 4:9-14, 23-29) that the old covenant God had made with Abraham and his descendants is now carried on through Christians, who are the spiritual heirs of the ancient chosen people. Indeed, the writer of the Letter to the Hebrews (12:1-4) says that the main incentive to our pushing ahead in faith is that the history of the Hebrews looks down upon us as "a cloud of witnesses."

• WORK AN ESSENTIAL PART OF REALITY. A great many people, and some systems of thought, have thought of work itself as something less than ideal: they have pictured the Deity as ineffable and serene, far above mere considerations of toil and labor, or have yearned for pure leisure as the ideal state. Not so the Bible. From the very first, God is shown as a Being who gets to work at once, toiling so steadily at the task of creation that he needs rest (Genesis 2:1-3) after it all. When the first man had been formed, was he placed in the idyllic serenity of Eden merely to live and enjoy it? No: Adam's existence was built around work, for (Genesis 2:15) his job was to be a gardener. Thus even the ideal pre-evil state of things involved work.

Nor was work considered beneath the dignity of the noblest of the Hebrew people. When the prophet Samuel made Saul king, the transition from herdsman to nobleman was slight (I Samuel 9:19-22). Similarly, David was a shepherd (ib., 16:11-13). Such great national figures as Amos were called to spiritual duties from the midst of ordinary farm work (Amos 7:14-15). All through the Old Testament the leaders of spiritual Israel were critical of the luxurious, non-laboring rich person, their suspicion being typical of all rural peoples but also grounded in their instinct that work is part of the life of the good man.

Jesus saw his mission, too, as "work." In John 5:17 and 6:28 and 9:4 his message is interpreted as being work, with constant work required of his followers. Paul was even more explicit about the necessity for Christians to toil with their hands (Ephesians 4:28) even as he did, being a tentmaker alongside his apostolic labors (Acts 18:1-4). "If anyone won't work, he may not eat" (II Thessalonians 3:10) was a warning against drifting with the stream spiritually, waiting for God to take care of everything.

All through Scripture, in the picture given of the spiritual life, there is the background that (Psalm 104:23) man goes forth to his work, daily, steadily, accepting it as a normal part of existence. It is not a curse to be avoided nor is it particularly a delight. Leisure is something which is "earned." But work is shown as a normal part of life, blessed by God, expected of every human being.

• STANDARDS FOR OUR WORK. In the code of rules for daily life set up by the Hebrew people, even though they were a nomadic nation in a farm economy, specific regulations (such as Deuteronomy 15:7-14) governed relations of workers and neighbors. In such passages as Psalm 103:1-2,

(Continued on next page)

Job hunting?—

continued

22, there is the injunction to make all we do praise the Lord. At closer range, the famous Micah 6:8 demand is usually accepted as the over-all Old Testament command.

Yet this insight that our job life as well as our church life belongs to God was one of the world-changing claims made by Christ our Lord. He pointed out to the little group of laymen around him (Matthew 10:30) that God numbers the very hairs of their heads. He bid everyone make the worship of God central, rather than income or conveniences (Matthew 6:33). If this is done, he added, the material side of life will be taken care of also. The main motive in life, he said elsewhere, must follow a spiritual ideal, as he challenged the so-called rich young ruler to sell all and follow him as a disciple (Mark 10:21). Again taking up the same theme, Paul went on to assert that we can make any job serve the glory of God (Romans 14:8).

When it came to specific rules of behavior in ordinary life, and thus in jobs, Paul addressed the familiar recommendation of Romans 12 to all Christians; even bearing down on that slogan long since adopted by the modern commercial leader, that they be "not slothful in business, fervent in spirit." As anyone today seeks to live up to the persuasions of this chapter, he finds them all too definite as they deal with both choosing and following through on a career. For in the Christian scheme of things one's vocation as a worker is just one aspect of our whole vocation as a Christian. We have a calling in God, a vocation (Ephesians 4:1), which towers over our mere calling in a particular occupation.

• HOW DISCOVER THE CALL TO OUR WORK? When we read the familiar accounts of how audibly and unmistakably God told Scripture leaders what to do, we imagine that life must have been very different for them. Yet the fact is that a "call" of God is really just this: my seeing a need, and realizing that I am equipped to meet that need.

Look at the instances of the divine call thus coming to Bible personalities: everyone of them came out of a need, to a man or woman gifted to meet it. Moses (Exodus 3:1-7), Samuel (I Samuel 3:1-4), Isaiah (Isaiah 6:1-3), four disciples (Mark 1:10-20), Matthew (Matthew 9:9), Paul (Acts 9:1-12)—each was no miraculous unprepared voice, but a situation in which a devout man handed over his life to God in a new way.

As our Lord told the parable of the talents (Matthew 25:14-30), the teaching was plain that he meant to show God's individual dealing with each of us. Like the first few verses of Psalm 139, this spiritual view declares that God intends a creative vocation for every one of his children. It is the whole view of the Bible that lasting satisfaction and achievement do come only as, through prayer and commitment (Mark 15:36) our life is yielded, work and all, to the will of a living God.

By JOHN OLIVER NELSON, Professor of Christian Vocation and Director of Field Work in The Divinity School, Yale University

A

Faith? The faith of a physician, if it is to be worthy of the name, must not be cabin'd, cribb'd, confined, bound in by denominational dogma, especially if the physician expects folk of many faiths to have any faith in him!

Truly, there are "diversities of gifts." Happy is he to whom it has been given (1) to go to college and (2) to decide for himself, with the best of guidance, the vocation he will follow.

Sir William Osler, one of the greatest and most inspiring physicians of all time, made daily use of his faith. Once he said to the freshman class at McGill University, "If you have come here to study this profession because you think it will prove interesting and lucrative, please go home. If on the other hand you have come because you believe that in the practice of medicine you can use your talents best in the service of your fellow men, then we welcome you."

Nowadays the gift of healing is bought with a price, a price reckoned in terms of toil and of cash. The latter may be paid by the family of the doctor-in-the-making, but we don't want this most exacting of all professions to be closed to all but rich men's sons and daughters. But four years of college and four of medical school cost now from eight to ten thousand dollars. And there follow two or three lean years of internship in a hospital. How many families can "stake" a budding young doctor to all this? Remember, the fund of knowledge which is essential to the life and well-being of patients is so vast that it is well-nigh out of reach to him or to her who must do extracurricular work for a livelihood.

A sense of mission

A doctor of medicine must spend the first half of his life working his head off in order to spend the latter half of his life working his head off. This undeniable fact should lead the would-be medico to follow Simon Peter's advice and make his calling and election sure!

There is one text of which I find myself obliged to make almost daily use: "To this end was I born, and for this cause came I into the world" (John 18:37). For in both trades and professions one must spend much of his time doing what he does not want to do. No matter what the psychiatrists say, there are a certain number of "shoulds" which cannot be avoided. The professional man is especially fortunate if he has an ever-present, all-pervasive sense of mission.

From day to day! Let's not gloss this text over as we are so likely to do when reading it responsively in church. If one's chief is ultra-scientific and objective, how easy it is to regard a patient as a clinical entity, a collection of signs and symptoms known as a *syndrome*, instead of a person

BY PARK JERAULD WHITE, M.D.

PHYSICIAN'S FAITH

with senses, affections and passions! And how easy it is to forget Dr. Holmes' couplet about a patient—

He's not a mollusc squirming in a dish;
You're not Agassiz and he's not a fish!

The every-day service which faith can and should render to a physician, and through him to his patient, may be had for the asking. Whether the doctor is scientifically-minded enough to devote himself to research, to pushing into the unknown, or whether he becomes a practitioner, general or specialized, his faith can help make him and others whole.

Can the modern doctor apply the Bible?

Every physician, whether he be atheist or fundamentalist, Jew or gentile, bond or free, owes it to himself to read the book of Job, wrestling as it does with the notion that *sin* is sure to be responsible for sickness. (Modern psychiatry calls it the subconscious and blames everybody but the patient himself. But it's a short jump, except in point of time.) In my lighter moods, I have thought how a few shots of penicillin would have deprived Job of his chief bodily sufferings.

And let our modern healer get really acquainted with the Psalms, if he would run the gamut of human emotions all the way from "I will rejoice" to "De profundis clamavi ad te" and back again.

Finally, of course, we have the Gospels, where indeed we find words of eternal life. Apply the teachings of Jesus, the great physician of souls. Weren't he and a few saintly followers the only ones who could? All too many busy physicians and medical students must first find out, by even a little reading in the brief pamphlets by Matthew, Mark, Luke, and John, what those teachings were. For the world's least-read best-seller is the Bible. Recently, when I quoted Paul to a group of medical students one of them asked his neighbor, "Paul *who?*"

For overworked doctors the temptation is to take on more than we can do. Yet if we limit our practice so that we can work well and carefully, lay folk are likely to think us mean and self-seeking when they are "turned down." And if we "take 'em on and rush 'em through," perhaps with several assistants to share the load, we are pretty sure to be suspected of laying up for ourselves treasures on earth. We remember that the press of patients at times made even Jesus irritable. His disciples had failed to cure a sick boy. As the crowd pressed Jesus exclaimed, "O faithless generation!" Then, "Bring him to me." (Mark 9:19)

How often, too, he insisted on seeking solitude, periods for restoring his soul! We, who are badgered night and day on the telephone and elsewhere, need to do the same!

Faith and work are inseparable

Honesty and industry are the two master-words of medicine. The former precludes for us the wishful thinking which has led a certain sect to proclaim that there is no sickness, but that when one is sick, prayer and faith, unaided by finite means, will effect a cure.

It was James, Jesus' brother, who wrote that the prayer of faith shall save him that is sick. That it can help tremendously, no one should deny. That in our present state of knowledge it can cure a case of leukemia, we who know the ways of leukemia in all honesty must deny. But in so doing, we must remember that pneumococcus meningitis used to "carry a hundred per cent fatal prognosis," but that now, with early diagnosis and proper use of antibiotics, practically all cases can be cured. God fulfills himself in many ways, some of which are slow.

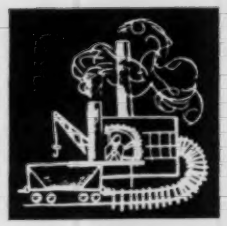
The brilliant record of the past half century of medicine is replete with "miracles." Jesus well knew the love of laymen for miracles and many times he urged his followers not to think of him as a wonder-worker. (*See thou tell no man of this*, etc.) Present-day miracles of medicine merely take longer and are worked by the scientific toil of many careful workers who probably don't pray much or often. But as they are the ones occupied day and night in discovering ways hitherto regarded as "past finding out," they would do well to pray for guidance, for skill, and for humility.

Scientific training, the scientific point of view, without which modern medicine is nothing, is helped, not hindered, by a faith born of honest doubt and true humility. If a physician follows such a faith from day to day, so much the better for both him and his patients.

Dr. Park Jerauld White is a beloved physician in St. Louis and a member of the faculty of the School of Medicine of Washington University. He is a long-time friend of the Washington University YMCA-YWCA and a member of its Board of Directors.

. . . not by

business man, scientist, minister, YMCA secretary, missionea



IN INDUSTRY

To me the one concept that sets Christianity apart from other religions is its emphasis on the value of the individual personality. For a Christian, then, this doctrine of the infinite value of the individual must be the standard against which all of his actions in the field of human relations are calibrated. This is what I try to do in my work as a specialist in the field of industrial relations.

The objectives of my work are to promulgate policies and techniques that will enable us to obtain qualified employees in sufficient numbers to meet the requirements of our business and to create and maintain a working environment which will enable each individual to develop as a satisfied, cooperative, and productive employee. Within this framework of activity there is ample opportunity for expression of my own Christian convictions.

Specifically, I try to observe four principles which I believe implement my Christian concern for the dignity and worth of the individual. First, the individual must be free to pursue his worthy objectives. Second, he must be encouraged to develop a sense of mutual responsibility for the creation of a working environment that combines security with opportunity. Third, he must be given the opportunity and be taught how to participate constructively in the activities that affect him as an individual. Fourth, he is entitled to the knowledge and understanding that will enable him to function confidently in his work situation.

W. M. McFeely, Director of Industrial Relations, Riegel Paper Corporation, New York, N. Y.

AS AN ACTOR

I did not choose originally to go into showbusiness. Though I was actively singing in college, my major was physical education and I planned to become a coach. A turn of events landed me in the chorus of the Los Angeles Light Opera Company. After that experience a concert career beckoned, but the "breaks" led me, instead, to New York and the Broadway stage.

Christianity to me means practical application of the teachings of Jesus to one's daily living. Hence, if one is attempting to become a Christian, this becomes his primary objective.

The only difference between showbusiness and any other business is that in the theater one is constantly in the limelight and one's private life often appears like a goldfish in a bowl. In applying Christianity to showbusiness one needs to have the strength of one's convictions and establish firm personal contacts with other Christians and with the Church —else "backsliding" could become an avalanche.

The temptations to which an actor is subject are tremendous, because of the very intimate nature of the theatre. For that reason one must necessarily be *in* the theatre and not *of* it.

It has been said frequently that many stars of the theater are in love with themselves. Where this is true it is due, partly to the fact that one's ego becomes overfed by the autograph hounds, the bushels of fan mail, and by the reading of his own publicity, so that the star loses his true sense of values.

To offset this, I personally have tried to keep actively engaged in giving my services, with the assistance of my piano-accompanying wife, to religious organizations such as the YMCA and YWCA, and maintaining good Christian friendships.

I believe that the part one plays in the theatre is not the important factor, it's what one believes and how one lives off stage that really counts. Thank goodness, the public is becoming more interested in the star's private life, and that is as it should be.

To me, attempting to be a Christian in showbusiness presents a wonderful challenge and having an athletic competitive nature, I love it.

By John Raitt, singing star of "Oklahoma," "Carousel," "Three Wishes for Jamie" and other plays

AS A SCIENTIST

Whatever may be the religious philosophy of a man of science, he must have the fundamental faith that the universe is an orderly and dependable place. The evidence that this is so is the greatest contribution science has made to human thinking. Science has given us a magnificent picture of a vast and law-abiding system that stretches for billions of light-years on all sides of the earth. The life of the scientist is spent in extending human knowledge of the laws of nature.

The belief in universal law remains an assumption, an article of faith. For all that we can prove it may be untrue, and there may be a subtle sort of chaos in nature that only gives the appearance of order. The more the man of science learns about the universe, however, the surer he becomes that it is dependable and that it will not let him down. Lacking this faith, his profession and his very life would have no meaning. As a scientist I find this deep assurance very comforting. It seems to me to underlie the other varied faiths by which men live.

Such a faith is based on an understanding of material nature, of matter and energy existing in space and time. A

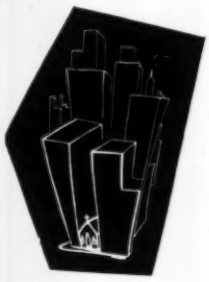
read alone

missionary each tells how his faith affects his on-the-job decisions

confidence in this aspect of the universe, however, leads almost inevitably to a faith that beyond these things the spiritual realm of nature is *also* the abode of order and law. This provides a basis for our deeper faiths.

The laws of this realm are more difficult to discover than material ones. There is no easy way of finding what they are. Here, it seems to me, the religious philosophy of Christianity provides a sound basis for faith and life. When reason and science have reached the limit of their possibilities a man must place his life's great wager on the truth of *something*. He makes his most important decision when he decides what this shall be. I believe that the life and teachings of Jesus provide the most satisfying basis for such a decision and for a truly fruitful life. Without this faith, I should find all the knowledge about man and nature that can be gained from science alone to be inadequate and unsatisfying.

Edmund W. Sinnott, Dean of the Graduate School, Yale University, New Haven, Conn.



AS A MINISTER

The men or women in the pews may assume that a minister, by giving himself to a vocation where his main traffic is with matters religious, has relieved his conscience of the problem of making his work Christian. What could be more "Christian" than service in the church?

One of the most unfortunate things about the parish ministry is that it can become "just a job" in the same way as running a lathe or keeping house. It is with a shock that he sometimes awakens to the fact that he has been speaking about the things of God and ministering in the name of Christ without an awareness of God's presence.

Many pressures are at work on the parish minister, seeking to bend him and the Gospel he proclaims to the will of man. People want him to adjust his habits and personality to fit their idea of what a minister should be like. They try to bargain with him to let them accept God on their own terms. And he is always in danger of mistaking the bull-bellow of his own pride for the trumpet-voice of God.

The minister is a messenger sent into a community with a mission to fulfill. If he is to be loyal to his message, he can never feel completely at home there—and the failure of most church members to take seriously the message of the Gospel increases his isolation. There is a loneliness in the ministry that only a lively awareness of the Church as a community of saints that exists in all times and places can help dispel.

If the layman needs prayer, if he needs time alone with the Bible, the experience of worshiping with fellow-Christians, the chance for witnessing before others, then the minister of a local church needs these things also. For only God's abiding presence can save him from his own weakness and from the stubbornness of the people to whom he ministers.

George D. Younger, Minister to the First Baptist Church, Rochester, Pa.

AS A STUDENT SECRETARY

Anyone who has thought about the job specification of the Student YMCA Secretary must have recognized the jack-of-all-trades nature of this vocation. The Y Secretary may be classified in any number of categories—he is an administrator, fund raiser, public relations man, organizer, group worker, counselor, teacher, missionary. Because of the multiplicity of his roles, the danger of mediocrity is his besetting problem.

Essentially, the understanding of vocation for me as a College YMCA Secretary is the same as it is for any Christian. It is my response to the total claim of God as revealed in Jesus Christ for a life lived in his service. This means that at my best my work as Y Secretary on the college campus should be seen as an offering to God, as an expression of praise and gratitude to him for my being and for the many gifts and opportunities which are peculiarly mine. It means recognizing my own limitations but seeing also the particular opportunities inherent in my situation.

Because of the flexibility of his office and of his freedom from denominational, administrative and academic demands, the Y Secretary has a special opportunity to meet students where they are—to help them formulate and articulate their questions concerning the relevance of the Christian faith to their lives and to the problems of their world. Often he is in a position to help bring about significant relationships between individuals and groups separated by false barriers of convention, tradition and mutual mistrust —between Christians separated by denominational differences, between Christian students and those who have real questions concerning the validity of the Christian faith, between students and faculty, and between faculty members of various academic disciplines who share a concern for discovering the implications of their faith for college teaching. Finally, it seems to me that the YMCA Secretary has a real privilege to understand and interpret the ecumenical movement and to experience through his work the meaning of the Church itself as it is expressed in the common search of its members to use their variety of gifts in the service of their common Lord. For information on the YMCA secretaryship as a career write to: Personnel Services, National Board YMCA, 291 Broadway, New York 7, N. Y.

Lester L. Dobyns, Student YMCA Secretary, Michigan State College

(Continued on next page)

. . . *not by bread alone,* *continued*

AS A MISSIONARY

The way in which the Christian faith affects the decisions of a missionary is not a whit different from the way it affects those of persons in other vocations.

It is necessary, first, to be clear on how Christian faith does *not* affect day to day decisions, for there are many pious illusions about this. Our faith does not offer us a royal road where each step is mapped out for us on a charted path. Daily decisions still have to be made in the darkness of uncertainty and with the suffering of doubt. Faith does not resolve our uncertainties as to whether we have made the right decisions in this perplexing world.

Second, because we have Christian faith God does not make our decisions for us so that we can wash our hands of responsibility. Although God sometimes provides illumination in other directions, hard thinking by dedicated minds is still the way we must expect to follow if we would know His will.

But our Christian faith will make us properly humble about our decisions, for it knows the mixtures of good and evil both in us and in our problems. And it keeps us constantly questioning the decisions we make. It questions even our good deeds and our holy ways, our churches, hospitals and schools, our worship and our prayers and all the other things which we like to regard as the final goal of our existence and so we put them between us and God.

To help in our daily decisions the Christian faith gives us a basic knowledge of how God has worked in the world in the past—how he has punished and redeemed, chastened and renewed, labored and loved and has given himself for mankind. It is then up to us to see from this basis, as best we can, how God is working today and where we can throw ourselves into that work. It frees us, in so far as we really use this faith, to throw ourselves in where we are needed in the immediate situation without being held back and bound by our own inclinations, preferences, abilities or training. Often these good things become limitations that bind us in what we can do rather than releasing us to act more widely. It frees us, even more significantly, from the tyranny of success. It is not success that is demanded of the Christian, but faithfulness. We have assurance of the final triumph of Christ and we know that the decisive victory over evil was won on the Cross. Heavy fighting is still to be done, and we can throw ourselves into it with joyous abandon. A new quality permeates all our decisions, dark and uncertain though they may appear, wrong though they may often be. We need only be faithful to the right as it is given to us to see the right, leaving the issue in the hands of One who is the final Lord over human events and whose decisions will be far wiser than any we can make.

Charles W. Forman, Director, Study Fellowship on Communism and Christian Missions, National Council of the Churches of Christ.

the day's work as Christian vocation, *continued*

Jesus himself, paradoxically enough, indicates the required new dimensions of life in the Kingdom of God by pointing to the unstiffened freshness and openness of a little child. The paradox is needed, as St. Paul too understood, to prevent us from supposing that to be competent, serious, and successful is of itself to be Christian. Successful adults who feel too secure in their success, who lack the eager trustfulness and quick penitence of unspoiled children, are not really reborn, in Jesus' sense or in St. Paul's. Good work by itself cannot make men and women good Christians. But it can help to make them adults fit to be reborn, without too much risk of relapsing into infancy; and it can expose them in all sorts of ways to the divine summons which, though it calls them to a mode of life beyond competent workmanship, yet comes to very many of them in and through the channels of daily work. It is not without reason that St. Paul, and after him Luther and Calvin, use the term vocation to mean both the crucial divine summons, and the social status and occupation of the one to whom it comes.

One further essential word is needed to round out the story. A working man or woman, and a community of men and women, for whom Christian vocation in this full sense has become real, cannot escape some fairly drastic consequences for the working life itself. In the first place, one for whom the day's work has taken on the character of a Christian vocation may well find his choice of jobs (in as far as he can choose), rather different from that of a purely secular worker intent on prestige or profit instead of the satisfaction of fundamental human needs. On the one hand, for the Christian some kinds of profitable work are excluded, if they involve too much sacrifice of integrity or of concern for the common welfare. On the other hand, the Christian may choose quite happily a useful job with less glamor and more solid human satisfaction for himself and others, because he is not hampered by artificial cravings for show. Arthur Miller's *Death of a Salesman* has made these points more forcibly than any prose analysis can make them. Christian vocation demands realism, integrity and concern for the common good in choice of a job.

These same demands, needless to say, apply also to the way the job is done. . . . For the Christian, good workmanship is not only an affirmation of personal integrity and social responsibility. It is an expression of religious devotion and a continuing source of religious insight. Even when his overt performance is the same as that of his nonreligious neighbor, its significance for his total life is different; for it involves different motives and a more ample perspective. The Christian workman is different, even when his work looks the same.

75,000 DIFFERENT JOBS

tips on how to choose the one job that is best for you

You are asked to choose a vocation from a bewildering complex of about 75,000 different jobs. Of these, you have had opportunity to know by first-hand experience only a few. The enormity of so many possibilities may floor you. Research indicates that three out of every four young people get their jobs by chance. Five years after graduation, about half of the engineering graduates are in fields other than engineering and this seems to be true in most fields. For the many who make their vocational choice by guess, only a few guess right and the rest spend frustrated months and years working unhappily at something which has little value for them.

The making of a vocational decision today offers many challenges and opportunities, for industry is at last recognizing the desirability of developing human beings just as in the past it has given itself to the development of physical things. This changing attitude on the part of industry has a mechanical cause, for it is only as people have developed interest, insight, capacity and identification with a job that they are able to produce their optimum amount of work. Nevertheless, this new tendency offers young people an opportunity for continued training and development throughout their adult life.

Begin by discovering your basic values

The process of making a vocational choice is one which begins with your basic values. What is it that you believe? Why do you believe this way? What things are significant to you? Why are they significant? So, at the beginning of making a vocational choice one needs to look deeply into his personal values and his faith concerning the meaning of life. As business leaders are saying today, workers are successful only when they feel that they are part of a process which makes a difference and they are giving something of themselves through their contribution to a given product. As one executive put it, "If you can help workers feel that even a menial task is a service to the company, to the community and to themselves, then both he and the company have opportunity for cooperative growth." The values which we use as criteria for making decisions must be established before we have the job, although there is need for a sensitive understanding of our beliefs in every stage of our vocational development.

Analyze your capacities and abilities

Having thought through, talked out and come to some understanding of your values, you need carefully to analyze your capacities and abilities. This can be done in schools and communities with the aid of psychological testing, including tests on interests, capacities, adjustments and aptitudes. In addition to testing, one needs to evaluate his past experience and to gain from associates their judgment of his behavior in different situations. These things, taken together, should give a person a fairly good working understanding of himself.

Understand the job

These values and self-understanding need to be coupled with knowledge of the job. What skills are required on the job? What opportunities does it afford? The searching out of accurate vocational information is of tremendous importance. Information should not be restricted to written materials but should include human resources and each person should become a detective to find people with knowledge and experience who can aid him. The working out of a long-range vocation is not a romantic or easy thing to do and it should employ painstaking planning and careful evaluation.

Develop maturity in working with others

Most failures are based on lack of ability to adjust to others. Therefore, regardless of your interest in or competence in a given skill, you should know whether or not you are mature enough to be able to adjust to others and work well on a team. While some jobs require more cooperative work than others, in our society functional work increasingly is done by teams of people.

If you sincerely want to make the most of your life, you need to understand your value system and how it applies to the world of work. You must interpret, in terms of your own skills and abilities, occupational information covering the requirements and opportunities of various jobs. This is a long and difficult process which must be gone through, if you are not to be trapped into a job you do not want, instead of getting a job which offers the freedom of personal development and of service.

By NATHAN KOHN, JR., Registrar-Counselor of the University College of Washington University in St. Louis, Mo.

LETTERS

THAT WINGED STUFF

Because money management is so important, I was disappointed with the article "Student Budget" on page 22 of your September issue. While the unnamed author raises many good questions, the article as a whole seems to rest on the fallacy that budgeting is record keeping. To spend money and then write down how it is spent is like a man building a house and then making the architect's drawings. No person ever made a budget simply by writing down his confessions of how he spent it.

I feel sure that the Christian students represented by our Movement handle their resources a little more reverently and thoughtfully than is indicated by your article. Yours for the end of deficit financing!

William H. Genne,
Teacher-Counselor, Flint, Michigan

The intention was to suggest ways of scrutinizing the expenditure of the money a student has to spend. "Where Your Money Goes," a title which we chose for our article and then discarded, would have been more explanatory than the ambiguous "Student Budget," which was used.—Ed.

WAYS OF WORSHIP

In the November issue, on page 5, the following statement appeared: "We felt like cheering when Sally declined to accept the I-can-worship-in-the-woods heresy which Tom presented so eloquently. . . . There is only one reason for going to church: in church one can experience communion with God." Assuming the last statement to be true, I fail to understand how closer communion can be had with God in any structure whose construction took place amidst our complex society. I am also unable to see how Tom's belief can be defined as heresy—possibly impractical for the masses, yes, but not heresy.

James V. Terry,
Beta Theta Pi, Lexington, Virginia

May I take up where my roommate James V. Terry left off in his letter to you?

While *most* of those who declare they can worship in the woods actually fail to do so, it seems to me that those who *did* worship in the woods, (here meaning the whole outdoors) would achieve a much closer communion with God than those who went through the "closed in" worship of a church, which can often seem very impersonal and far away if the person of the minister makes his being too apparent.

I do not agree with the statement that only in a church can one experience communion with God. Christ in his most trying moments seldom sought communion with his Father in the church, but more likely in the solitude of the woods and vineyards of his homeland. And certainly one would find it difficult to achieve a deeper relationship with God through the church of Pope Alexander and the Borgias—honeycombed with every known vice from graft to incest.

Raymond D. Smith, Jr.,
Beta Theta Pi, Lexington, Virginia

AH!

Your November issue alone is worth the entire subscription price.

Burton Rogers,
Pine Mountain, Ky.

I thought the October issue was excellent, especially for discussion. We plan to use most of Ed Nestingen's editorial in *The Y's Indian*. Also, the reference to the Christmas program on page 23 led our fellows to decide to have a Christmas dinner for all Y committee members.

Jack Kerridge,
University of Illinois

AND WE LIKE MOTIVE

I have been meaning to write to you the last couple of months in congratulation. The "face lifting" you folks have been giving to THE INTERCOLLEGIAN is wondrously effective.

Of course the matter of layout and so on cannot of itself make a magazine worth the student's time. You have, however, always published material worth the attention of the campus person and with this very attractive layout you have now adopted, I am sure that many more persons who should have been reading THE INTERCOLLEGIAN will be drawn to do so.

Roger Ortmayer,
Editor, motive magazine

"And this is your Uncle Cosimo, a man of whom it may be truly said he left the world a little worse for his having lived in it." Reproduced by permission. Copr. 1951, The New Yorker Magazine.

book review

FOG BANK OR RESERVOIR?

Publication of *The Christian Reader* provides an occasion to think about a contemporary fog bank which obscures for us the wisdom which lies in the Christian tradition of twenty centuries. According to the publisher, *The Christian Reader* is a chronologically arranged collection of the "timeless words of thirty-two saints, mystics, and prophets so imbued with Christ that their writings comprise true companions to the Bible itself . . . [and give] the heart of 1,900 years of the Christian message."

I doubt that any collection of quotations is worthy of such a blurb. Nevertheless, *The Christian Reader* is an admirable attempt to gather together some of the wealth of the Christian witness through the ages. I willingly forego my own criticisms of the liberal-idealistic bias of its selections, particularly those of Part Five which suggest that Wesley, Carlyle, Emerson, Newman, Phillips Brooks, Tolstoy and Rauschenbusch provide the truest Christian testimony of the past two centuries. The more important question is, "Should modern men take the spiritual struggles of his forebears seriously enough to try to understand these struggles in the light of the Christian Gospel?"

Tertullian is quoted in *The Christian Reader* as saying, sometime early in the third century, "Verily, of old time, indeed at all times truth is hated." Tertullian might have made the same statement today, even if he had the benefit of modern educational philosophy which too often seems to be built on the illusion that if men know the truth they will surely love it. I speak not only of the obvious perverters of truth and the manufacturers of propaganda. Underneath some of the best contemporary, scientific and social thought there lurks a vague and pervasive superstition that cloaks fear and perhaps even hatred of the living truth of God's Word. For the lack of a better name let's call it "modernism." By whatever name it is a fog bank which cuts us off from communication with the past as somehow totally different from our world. It blocks every attempt to understand or to listen to the wisdom of our own spiritual heritage by stamping it as antiquarian, if not perniciously escapist.

Modernism is a weasel word, as most words nowadays seem to be. It expresses the valid insight that our contemporary situation is unique in the complexity, the scope and even the type of problems it presents to modern man. We cannot accept the solutions of past times and places as adequate to our own situation. Our situation is different and we, as persons, are different from Tertullian, St. Francis, and Luther, and even different from Walter Rauschenbusch. We have new problems and we must find new solutions. Most radically stated, this is the New Testament witness that we must be "born again." Every age, every generation and every person must die to its past and be born into the future. "I die daily," said St. Paul.

The valid ground of modernism lies in the recognition of the Cross and Resurrection as eternal symbols of a "newness" that comes only through the acceptance of death, the death of yesterday for the sake of life today and the death of today for the sake of life tomorrow. The Cross and Resurrection are not symbols of progress, but rather of the fact that we must ever face life and God anew. There is progressive development in human history, but this does not mean that we can look with scorn on the past or that we can escape the death and destruction of our own achievements, our system of values or the efficacy of our own hard-won knowledge of the ways of men and the world.

The achievements of our time are manifold. So are its temptations, and not the least of these is that of a superstitious fear of the past. The enveloping logic of this temptation is that men of the past never conceived of themselves as "modern" but always clung to tradition and custom as substitutes for the "reality" which we are privileged to witness today. This is indeed a strange superstition, since Abraham himself cut every tie of the past when he set forth from Ur of Chaldaea. Clement of Alexandria is one of the early church fathers, born about 150 A.D. In the circles of modernism Clement must be considered a stuffy old bird who probably carried ancient relics around in his pockets. Stanley Stuber has done us the favor of digging out a quotation from Clement which would make any good, solid modernist shudder:

> *Let us then shun custom; let us shun it as some dangerous headland, or threatening Charybdis, or the Sirens of legend. Custom strangles man; it turns him away from truth; it leads him away from life; it is a snare, an abyss, a pit, a devouring evil.*

Even contemporary modernists have their conservative side. There are few who would include present practices in the list of customs to be derided.

No age can truly deserve the description "modern" unless it accords to every other age the equal status of being a unique time with its own achievements, temptations and rebirths and having its own heroes, saints, villains and demonic powers. Why read the authors quoted in *The Christian Reader?* Because it is the vocation of every student to know and inwardly digest the wisdom of the Christian tradition. The fathers of the Church, past and present, do not always have good advice for us. But some of them spoke to their own time with greatness of mind and spirit. We cannot ignore them without risk to ourselves and our future.

A quotation from Augustine and one from Bernard of Clairvaux are especially *apropos* of a kind of wisdom which has been largely excluded by the bias of what is so fondly called modern thought. Of the bias against any reality which cannot be measured or put in statistical terms, Augustine says,

> *He is better off who knows how to possess a tree, and return thanks for the use thereof, although he know not how many cubits high it is, or how wide it spreads, than he that can measure it, and count all its boughs, and neither owns it, nor knows or loves its creator.*

Bernard of Clairvaux might have been speaking of those to whom technique, process, and communication are the central content of existence:

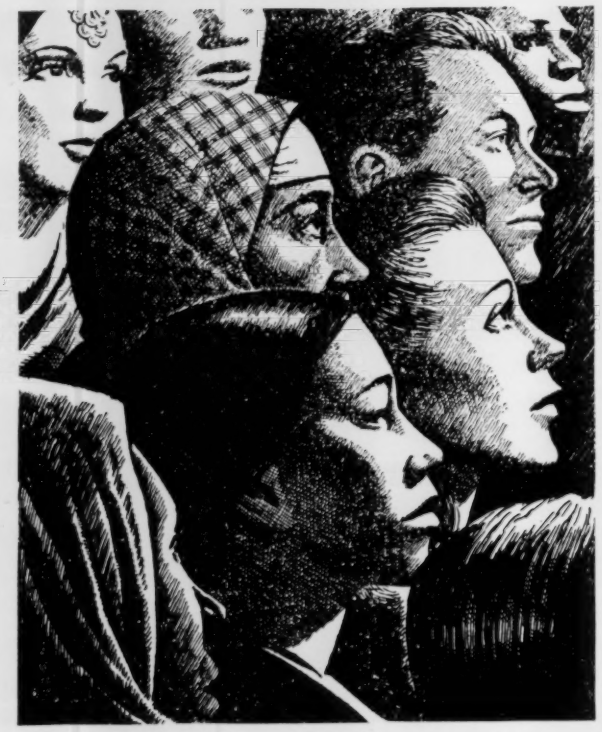
> *If then you are wise, you will show yourself rather as a reservoir than a canal. For a canal spreads abroad water as it receives it, but a reservoir waits until it is filled before overflowing, and thus communicates, without loss to itself, its superabundant water. . . . In the church at the present day we have many canals, few reservoirs.*

Our world has a plethora of the means of communication. It behooves us to begin storing up something to communicate, especially when we are in college. Indeed, this is the vocation of any student worthy of the name.

By L. F. THORNTON, JR., Assistant Minister of the Church of the Ascension, New York, N. Y. Formerly General Secretary of the YMCA of the University of Missouri.

THE CHRISTIAN READER, Edited by Stanley I. Stuber, Association Press, New York, 1952, 514 pages, $4.75.

Call for observance of the Universal



On Sunday, February 15, 1953, student groups throughout the northern hemisphere (and at some other date in the rest of the world) will gather together in prayer before God. Some groups will number hundreds while others will comprise two or three. Each year on the Universal Day of Prayer for Students a world-wide praying community thus comes alive anew, bound together in common intercession for one another in common adoration of the same Lord Jesus Christ. The World's Student Christian Federation, which calls not only its own members but all Christian students and all churches to join in this fellowship of prayer, suggests a few relevant passages from the Holy Scriptures for meditation on this day.

> Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. (Matt. 18:19-20)

Even though a community in the spirit existed between only two or three persons, and even though they were scattered across the earth, God in heaven Himself would acknowledge this community of two or three on earth. It is not any human relationship across international boundaries, but rather a unity in the spirit through the common acknowledgement of the one Head, Jesus Christ, which binds us together in one body. Wherever on earth we may be, however small our number, if we are truly related to Christ the Head we belong together in spite of our diversities. When we pray in the name of Christ we are related to Him, and, whether we like it or not, if we are related to Him we are related to one another. We are members of a community which has its foundation in God and not in our human wills or efforts. On this Universal Day of Prayer for Students, God gathers us together —from different nations, cities, universities and churches—and brings anew to our remembrance that we belong to one another because we belong to Him.

prayers that students in many

The World's Student Christian Federation has prepared the Call (given in full, above) and the Service of Worship from which we have printed a litany and a prayer. The Call and the complete Service of Worship may be obtained in printed form from: The United Student Christian Council, 156 Fifth Avenue, New York, N. Y., at 40c for 10 copies. Additional copies are four cents each.

LITANY FOR CHRISTIAN STUDENTS ALL OVER THE WORLD—

Let us pray to God for Christian students in the world, laying our common needs upon the altar of his love:

We pray to thee, O God, to help us be faithful to the truth, that we may not be trammeled by unworthy compromise or decline into moral or religious ease.

Father in Heaven, grant us thy grace.

Help us to hold firmly to the visions which thou hast awakened in us, that our lives may be worthy of our faith, and our faith be always greater than our lives.

Father in Heaven, grant us thy grace.

Open our eyes yet more to the misery and joy, the sordidness and the beauty of the world in which we live, that we, knowing more the heights and depths of our human nature, may love men, not with condescension but as brothers and sisters in the family of God.

Father in Heaven, grant us thy grace.

Imbue our spiritual communion with thy reality, that we may learn new lessons of courage and the will to do, and likewise daily grow in humility and the power to serve.

Father in Heaven, grant us thy grace.

Enable us in word, and yet more in deed, to become worthy apostles of our Savior Christ.

Father in Heaven, grant us thy grace.

Since thou has reconciled us to thyself in the mystery of the Cross, grant us the holy power reconciling men and races and nations and classes.

Father in Heaven, grant us thy grace.

day of prayer for students, February 15, 1953

> Now in this that I declare unto you I praise you not, that ye come together not for the better but for the worse. For first of all when ye come together in the church, I hear that there be divisions among you. . . . (I Cor. 11:17-18)

We cannot settle down in complacent indifference to our separation. We are called to confess our divisions and to show that we recognize, in spite of all human barriers, political, national, social or ecclesiastical, that we belong together. "If a man say, I love God, and hateth his neighbor, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" How can we say that we belong to Christ if we do not belong to one another? How can we say that we are one in Christ if we are divided among ourselves? We must re-examine our attitude to those who belong to other nations and to other church traditions, or who hold different political views. Cultural, communal, political, confessional, personal views keep us spiritually apart from one another even though we may gather together in the same place of prayer. Often a gathering of persons does not mean a community of spirit. The absence of this community of spirit among us exposes the state of our relationship to God. In the divided world of today, as Christians we share in the same sin of division and disunity—division and disunity among ourselves, division and disunity from God.

> I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called . . . endeavoring to keep the unity of the Spirit in the bond of peace . . . and that ye put on the new man which after God is created in righteousness and true holiness. (Eph. 4: 1, 3, 24)

Acknowledging that the evils and shortcomings of the world and society are also our own evils and shortcomings, that as members of the world we are involved in its corporate sin, we must show forth the redemptive power of Christ, at work also in us. Christ has reconciled us to God and has re-created a true community among those who have been alienated from one another and from God. As Christian students we are called to proclaim anew this uniting and redeeming act of Christ, in our universities, churches and nations, through our lives and our words, as persons and as communities. The world today faces the danger of disintegration. Perhaps it is already a reality. The Word of God brings anew to this world the news, the reality, of integration and reconciliation. Wherever the Word of God is spoken, lived and witnessed to, this reintegration is begun. While sin divides, separates and depersonalizes man, the Word of God unites and reconciles, and gives dignity, personality and meaning to individuals. It recreates community from division, unity from separation, and it will continue to bring the world back from sin to righteousness and holiness until the Kingdom of God is made manifest.

The fires of destruction and hatred are being kindled all over the face of the world, and it may be that many of us will not see them quenched in our lifetime. Nevertheless we must today gather in prayer, asking God to renew our sense of vocation that in this world on fire we may keep the unity of the Spirit in the bond of peace, that we may be what God has called us to be—redemptive communities in a disintegrating world.

We must cross the threshold of this house of prayer with the assurance of Christ's promise to all peoples:

> Again, I say unto you, if *two* of you shall *agree on earth* as touching *anything* that they shall ask . . . it shall be done for them of my Father which is in heaven.

Together with all those who pray with us in the universities and colleges of the world, let us dedicate our personal lives, our communities, our aims and purposes to our Father which is in heaven as we observe on earth this Universal Day of Prayer.

lands will use in observing the day of prayer for students

Save in thy pity those of our number who have to suffer for thy sake, that they being tempted not beyond what they can endure, may be more able to build up themselves on their most holy faith.

Father in Heaven, grant us thy grace.

Wherever there are those of our number who are set to explore the undiscovered riches of our Savior's faith and calling, grant that thy spirit may sanctify and inspire, that so thy unfailing promises may be again fulfilled, and new light and life come to all students.

Father in Heaven, grant us thy grace.

Finally we pray for all Federation and Student Movement leaders, together with all students and those who serve their needs, that we may be able to pray more as our Savior prayed: that, as we look up and cry "Our Father," so in our bodies we may hallow thy wondrous name: as we long for the Kingdom, so in our bodies thy will be done upon earth as it is in heaven.

Father in Heaven, grant us thy grace. Amen.

PRAYER FOR THE WORLD'S STUDENT CHRISTIAN FEDERATION AND THE CHRISTIAN COMMUNITY

Almighty God, Creator of this very world, and Redeemer of those who live therein, we thy children turn to thee in the hour of our supreme need.

Our hearts are filled with fear because of evil triumphant. On every hand we see that lust for power rules, and man's savagery toward man makes mock of his civilization as the acids of sin dissolve the fabric of human society.

We who wait for the coming of thy kingdom know that our help is only in thee.

Forgive us, we beseech thee, for the evil in our own hearts that has made possible this evil day. Sustain us in our faith that thou art at work in the world.

Recreate thy Church as the living community of all believers—as the universal society whose fellowship includes men of every nation, race, and language—as the society which witnesses to the redemption of the world through Jesus Christ thy Son.

May the World's Student Christian Federation be used of thee toward the re-creation of thy Holy Church Universal. And grant that we, thy humble servants, may be called to share in this great task, that through the service of thy Church we may find perfect freedom in a troubled, enslaved world.

We pray that thou will renew our minds, purify our spirits and strengthen our wills. May love and hope reign in our hearts. And grant us the victory through Jesus Christ our Lord. Amen.

COMING EVENTS

january

3 PACIFIC SOUTHWEST REGIONAL STUDENT YMCA-YWCA COUNCIL, Asilomar, Calif.
9–10 INTERRACIAL WORKSHOP, Southwest Area Council YMCA, Camp Amon Carter, Ft. Worth, Tex.
10 YMCA-YWCA-SCA ADVISERS WORKSHOP, Michigan Student Committee, Albion, Mich.
17 OKLAHOMA SECTIONAL COUNCIL, Student YMCA and YWCA, Stillwater, Okla.
23–25 YMCA REGIONAL STAFF, Geneva Region, Lawson YMCA, Chicago, Ill.
27–29 STAFF CONFERENCE, Student Christian Movement in New York, New York, N. Y.
28–30 LOCAL STAFF CONFERENCE, Middle Atlantic Region SCM, Allenbury, Pa.
29–31 FACULTY-STAFF-CLERGY CONFERENCE, New England SCM, Northfield Hotel, Northfield, Mass.
30-Feb. 1 STUDENT YMCA AND YWCA REGIONAL COUNCILS, Pacific Northwest Region, Menucha, Ore.
30-Feb. 1 STUDENT YMCA AND YWCA STAFF CONFERENCE, Southwest Region, Dallas, Tex.
30-Feb. 1 STUDY CONFERENCE, SCM in New York, Hamilton College, Clinton, N. Y.

february

7–8 FACULTY CONFERENCE ON MORAL VALUES IN HIGHER EDUCATION, Southwest Regional Student YMCA and YWCA, Camp Amon Carter, Ft. Worth, Tex.
9 CONSULTATION ON METROPOLITAN WORK, Southwest Regional Student YMCA and YWCA, Camp Amon Carter, Ft. Worth, Tex.
13–15 CHURCH-ASSOCIATION CONFERENCE, Southern California, Camp Mazundar, Calif.
13–15 BIBLE STUDY RETREAT, Michigan Student YMCA and YWCA, Parishfield, Brighton, Mich.
20–22 STUDENT YMCA SOUTHERN AREA COUNCIL, Atlanta, Ga.
21 FACULTY CONFERENCE ON CHRISTIAN PERSPECTIVES IN COLLEGE TEACHING, Michigan Student YMCA Committee, Albion, Mich.
21 PROGRAM COMMISSION, National Student Council of the YMCA and YWCA, New York, N. Y.
28 YMCA RECRUITING CONFERENCE, State YMCA of Connecticut, New Haven, Conn.
28 YMCA RECRUITING CONFERENCE, Massachusetts-Rhode Island State YMCA, Boston, Mass.

march

6–8 NORTHFIELD STUDENT CONFERENCE, New England SCM, Northfield Hotel, Northfield, Mass.
6–8 EASTERN NEW ENGLAND CONFERENCE, New England SCM, Rolling Ridge Conference Grounds, North Andover, Mass.
7 YMCA CAREER CONFERENCE, Southwest Area YMCA, Houston, Tex.
7 YMCA CAREER CONFERENCE, Southwest Area YMCA, Oklahoma City, Okla.
7–8 PACIFIC NORTHWEST STUDENT YMCA AREA COUNCIL, Eugene, Ore.
13–15 SPRING CONFERENCE, SCM in New York, Syracuse University, Syracuse, N. Y.
20–22 SOUTH TEXAS STUDENT YMCA AND YWCA CONFERENCE, Camp Cypress Springs, Wimberly, Tex.
20–22 LEGISLATIVE ASSEMBLY, New England SCM, Rolling Ridge Conference Grounds, North Andover, Mass.
22–24 MEET-YOUR-GOVERNMENT SEMINAR, National Student Council of the YMCA and YWCA, Washington, D. C.
26–28 UNITED NATIONS SEMINAR, National Student Council of the YMCA and YWCA, New York, N. Y.

april

11 YMCA RECRUITING CONFERENCE, Southern California, Whittier, Calif.
12 YMCA RECRUITING CONFERENCE, Northern California, Berkeley, Calif.
17–19 SOUTHERN CALIFORNIA STUDENT YMCA-YWCA CONFERENCE, Camp Seeley, Crestline, Calif.
18–19 WEST TEXAS FACULTY CONFERENCE, Student YMCA and YWCA, Amarillo, Tex.
24–26 CALIFORNIA JUNIOR COLLEGE YMCA-YWCA CONFERENCE, Camp Seeley, Crestline, Calif.
24–26 ILLINOIS STUDENT YMCA-YWCA CONFERENCE, East Bay Camp, Bloomington, Ill.
24–26 MICHIGAN STUDENT YMCA-YWCA CONFERENCE, Clear Lake Camp, Dowling, Michigan
24–26 NEW YORK SCM COUNCIL, Lisle, N. Y.
24–26 PRESIDENTS WEEK-END, New England, SCM.

may

1–3 NORTHERN CALIFORNIA STUDENT YMCA-YWCA CONFERENCE, Camp Campbell, San Jose, Calif.
29-June 6 SOUTHWEST REGIONAL STUDENT YMCA AND YWCA CONFERENCE, Camp Amon Carter, Ft. Worth, Tex.

june

5–13 ESTES PARK STUDENT YMCA AND YWCA CONFERENCE, Rocky Mountain Region, Association Camp, Colo.
9–16 SOUTHERN STUDENT YMCA-YWCA CONFERENCE, Blue Ridge, N. C.
5–12 MIDDLE ATLANTIC SCM CONFERENCE Camp Michaux, Carlisle, Pa.
8–14 NEW ENGLAND SCM SUMMER CONFERENCE, Camp O-At-Ka, East Sebago, Maine.
9–16 SUMMER CONFERENCE, SCM in New York
12–19 LAKE GENEVA STUDENT YMCA AND YWCA CONFERENCE, College Camp, Williams Bay, Wisc.
13–20 PACIFIC NORTHWEST REGIONAL STUDENT YMCA AND YWCA CONFERENCE, Seabeck, Washington.
15-Jul. 25 YMCA-YWCA WORK-SERVICE SEMINAR, Milton-Freewater, Ore.
18-Aug. 30 YMCA-YWCA STUDENTS-IN-INDUSTRY PROJECT, Los Angeles, Calif.
18-Aug. 2 WEST COAST YMCA-YWCA LEADERSHIP TRAINING SCHOOL, Pacific School of Religion, Berkeley, Calif.
20-Aug. 30 YMCA-YWCA STUDENT INDUSTRIAL SEMINAR, Minneapolis-St. Paul, Minn.
20-Aug. 30 STUDENTS-IN-INDUSTRY PROJECT, New England SCM, Hartford, Conn.
20-Aug. 30 ESTES PARK WORK AND STUDY SEMINAR, Student YMCA and YWCA, Association Camp, Colo.
20-Aug. 30 MARTHA'S VINEYARD WORK AND STUDY SEMINAR, Edgartown, Mass.
23-Aug. 31 WASHINGTON STUDENT CITIZENSHIP SEMINAR, National Student Council YMCA and YWCA, Washington, D. C.
29-Aug. 17 NEW YORK COLLEGE SUMMER SERVICE GROUP, National Student Council of the YMCA and YWCA, New York, N. Y.

july

1-Aug. 30 EUROPEAN SEMINAR, National Student Council of the YMCA and YWCA, England, France, Germany, Italy, Switzerland, Yugoslavia.
2–Aug. 14 NEW YORK YMCA-YWCA LEADERSHIP TRAINING SCHOOL, Union Theological Seminary, New York, N. Y.

august

3–13 NATIONAL STUDENT YMCA-YWCA STAFF SEMINAR, Estes Park Conference, Association Camp, Colo.
16–22 UNITED STUDENT CHRISTIAN COUNCIL STAFF SEMINAR, College Camp, Williams Bay, Wisc.
26–Sept. 2 NATIONAL STUDENT COUNCIL of the YMCA and YWCA.

september

5–12 ANNUAL ASSEMBLY of the United Student Christian Council.

NOTES EN ROUTE

► In my travels about this vast country I have learned about many laymen who since student days have maintained an active relationship to the Student YMCA or YWCA. One of these, as a student at Manchester College, was active in the Student YMCA. Since then he has served as Faculty Adviser to the Student YMCA at McPherson College and at Oklahoma City University. Still later, at Macalaster College, he assumed area and national responsibilities of the YMCA.

► This outstanding layman is Fred A. Replogle, now a partner in the firm of Rohrer, Hibler and Replogle, Psychological Consultants to Management, with offices in Chicago and in six regional centers. Fred Replogle serves his firm as treasurer and executive of the Chicago Region.

► An active churchman, he is also a member of the Board of Directors of the Chicago YMCA; also, he is a member of the National Student Committee of the YMCA and serves as chairman for personnel. He is a member of the Board of the Student Christian Association at the University of Chicago. Last May in Detroit, as a delegate to the Annual meeting of the National Council of the YMCA, he chaired a hearing on the Student Forward Program and reported on student work. In August he spent a week attending the sessions of the National Student Council and NSCY at Oxford, Ohio. In October he took time out to speak before the Metropolitan Board of the St. Louis YMCA about student work and the reasons why lay leaders should give it full support. Genuinely interested in people, he is thoroughly aware of the main issues of life today and knows more about them than most laymen. Modest, friendly, he is ever ready to counsel with young people who wish to talk over their vocational problems.

► There are many other men like the one of whom I have spoken here—men whose lives the Student "Y" has helped shape. Without the present and continuing leadership and sacrificial backing of these alumni, the Student YMCA-YWCA Movement today would be less effective than it is.

By J. FREDERICK MILLER, Secretary for Interpretation and Support of the National Student Council, YMCA

. . . from each, according to his ability

pooling wages was an "incentive" to work harder in the students-in-industry project in Milton-Freewater, Oregon

Whose time card would you like to sign today?" asked the foreman jokingly, as a fellow and girl came up in the line of day-shift workers at the pea cannery. He knew that it didn't matter which cards they signed, because the student worker group had adopted a shared-living plan. Like many people in the community, the foreman was impressed by our communal living-plan and our "wage pool." We were the YMCA-YWCA Students-in-Industry group at Milton-Freewater, Oregon, last summer.

Our program had a two-fold purpose: that of understanding industrial problems from work experience in a cannery and of serving migrant people through working with their children in a Bible school and recreation program. The program gave students the opportunity to identify themselves with migrants by living in the labor camp and by working in the canneries.

Eleven students from five colleges and universities of the United States, and Paul Bock the project adviser, participated in the program, which lasted six weeks. Two persons held one job in the cannery by splitting the shift. Thus half our number were available for conducting Bible school sessions in the morning and half for afternoon recreation and crafts. The school, sponsored by the Oregon Council of Churches, was supervised by a young couple with whom we worked in planning and holding the sessions. The seminars, held two nights a week, discussed labor-management relations, community problems and the migrant situation. Other sessions were devoted to special interest groups with the children, a Saturday night recreation program, and a Sunday evening campfire worship service.

• LIFE IN A MIGRANT CAMP. Immediately we began to sense the value of living in the labor camp instead of in a "student housing" section. In our quarters we were soon visited by numerous inquisitive youngsters.

When on the opening day of the school a young torrent comprising toddlers to teens thundered down the stairs, we suddenly felt very incompetent for our task. Because of our responsibility to the children, we developed a deep concern which became a growing thing and we found ourselves worrying about them and their futures.

We visited families in the camp and trailer-tent area and found strikingly different situations within each. One would be a scene of utter filth, with a four-year-old playing amid scattered beer bottles and adults intent on a "crap game" played for high stakes. Another home would be quite normal, with the parents concerned with their children's welfare.

Our most heart-warming experience was with a family of nine who lived in a smelly old army tent near the creek. They "had something" which was unique in the camp. The mother and father set truly Christian examples for their children through the love and consideration they had for one another. The "something" they possessed was a deep-rooted living relationship with God which had the power to make them oblivious to acute economic stress. As one fellow put it, "they did more to strengthen my spiritual life than any other one thing the whole six weeks."

Bible school was a hub-bub of activity, with boys and girls working at projects or listening intently to a story. They were learning in many ways. Not only did several improve on the three R's but they were caught by new ideas. One morning during worship when the leader was explaining to them that God had made everything from the smallest bug to the largest mountain, one three-year old whispered, "And God made me too."

• WORK AT THE CANNERY. Monotonous for those who wielded a rubber stamp or "picked peas" off a belt, the work certainly had its more interesting aspects. Here also we were able to identify ourselves with the migrants, working side by side with some of the parents of our Bible school children or with fellows and girls our own age.

A young fellow of about eighteen approached one of our girls one afternoon and said, "I hear you kids are real religious." She thought a moment and said, "What do you mean by 'real religious?'" He replied, "Oh, if you don't drink, smoke or go on dates." His reply to the question how religious people ever married and had families was, "Gee, I never thought of that. . . ." We attempted to change his concept of Christianity over the weeks and gave him some concrete ideas to think about. The fact that we were "college kids" made it difficult to bridge the gap in reaching the "cannery kids," although we always discouraged any talk centered in our colleges.

• OUR COOPERATIVE COMMUNITY EVOLVED. As we look back upon our group life, at such things as a shared-wage plan and the well-developed cooperative plan, which included sharing the duties of cooking, dishwashing, shopping, washing, ironing, cabin cleaning, and doing the job of someone else whenever necessary, we know that all of it was a part of a significant evolution.

Story-time session led by group member

Work at the cannery did not begin until several days after the project started and we decided to pick cherries in the meantime. It was difficult to determine the amount earned by each, so we put it all together to buy our first groceries. We held a business meeting in which we decided to continue the "kitty" for groceries and to split the domestic jobs. We appointed the girls as dietitians. We had embarked on our venture in cooperative living.

All went well until we discovered that the afternoon cannery shift was working steadily while the others, because of the unpredictable peas, were laid off frequently. Using this off-time to the best advantage, they were doing extra work with the children's program and more of the jobs around the "cook cabin," but as a result were not earning much money. Lengthy sessions were held to solve our problem: someone suggested a "pool." Immediately there were objections, such as, "Here's my chance to earn some money and I cannot afford to miss it." And from the girls, "Golly, we don't earn as much per hour as the fellows and we don't

(Continued on next page)

. . . from each

continued

want to be parasites." Then, "It costs the same for fellows and girls to go to college and if the girls feel they have to contribute more in order to pool they can do our washing and ironing." "We're just like one big family" added one of the boys and it takes all of them contributing in their own way to make things run smoothly. Finally with a unanimous vote, the "pool" evolved. It proved to be an added incentive for each to do even more than was expected in the way of relieving his partner at the cannery when he had any project responsibilities elsewhere.

An unexpected problem was "overtime." Many felt that the fellows should have the benefit of overtime worked during their free hours. Then the question of "spare time" was raised. We agreed that no one really had any free time since project responsibilities filled every day and every evening and that night work would make one unfit for the next day's work. Also from the practical standpoint, it would have been difficult to keep track of the overtime because of our living arrangements. Strangely, those who were working overtime were not the ones objecting to pooling it, but those who did not have the opportunity to work extra hours.

What was it that caught hold of each person and made him want to share so completely, even though that may not have been his original intention: First of all, it was the best way to deal with the situation at hand, it achieved approximate justice, and it also made it possible for us to serve more effectively.

And, as we lived and worked together we were captured by the challenge of "losing ourselves in order to find ourselves."

We feel that the experience of pooling wages did more than anything else to bring us to a positive realization that sharing is the most essential factor in one's relationship with another, or with a group, a community, or the world.

After the project was officially over and the pool discontinued, we each got jobs at various places to earn money for ourselves, but as one girl said over a tomato-sorting bin, "I just don't seem to have the incentive to work anymore. . . ."

By BARBARA SNYDER, a member of the project and a student at Oregon State College, Corvallis, Oregon.

A CHRISTIAN EVALUATION OF WESTERN CULTURE

Dwight Hall and the denominational groups at Yale presented a series of lectures and discussion groups on the Christian evaluation of western culture on five successive Sunday evenings this fall. The ideas were so clearly formulated that other student Christian groups may wish to consider them for possible program use. The theme was stated in these words:

What in our civilization ought to survive? History demonstrates that what is valuable does not consistently weather its storms. Althought we can be assured that those eternal values which enter into cultural forms will not completely disappear with the evolution of culture but will reappear in new forms, it is clear that as temporal beings we must do our part, freely opening the finite to the infinite.

"Such action involves the criticism and evaluation of our immediate culture on a wide-ranging scale, from the standpoint of Christian faith. Criteria for such evaluation ought to be set up and applied to the cultural environment. If we cannot be absolutely sure that we have found them, we can be assured that Christian criteria exist in the eternal order, standing over against and judging events in time. It is these standards that we ought to seek, and, holding them in faith, apply in our historical judgments and decisions. To this search these lectures are dedicated."

Lectures dealt with the following subjects: Christian Criteria for Our Culture. Contemporary Literature: Its Spectrum of Moral Values. Science, Promise and Peril. The Contribution of Christian Faith to Western Political Thought. The Present Challenge and the Road Ahead.

Following the final lecture a general discussion was led by a panel in which all the speakers participated under the chairmanship of the Dean of the College. Discussions at the religious group centers were held following each of the lectures.

This co-operative project was enthusiastically received by students and faculty at Yale and stimulated widespread consideration of basic religious issues facing western culture today.

TRAVANCORE PROGRAM CENTERS ON BIBLE

Bible study was the focal point in the program of the World Conference of Christian Youth, December 11-25 in Travancore, India. Three hundred youth delegates were expected.

Those who planned the conference chose the biblical emphasis because it provides a common ground for Christians from all countries to meet each other and enter into each other's problems. Study centered on the Bible as a whole, in terms of the unity of "the fundamental message which runs through the whole Bible," according to the conference Workbook. This study began well in advance of the conference, through the use of the conference preparatory material, and thus was not limited to the assembly in Travancore.

Delegates representing the National Student YMCA and YWCA were: Nancy Simons, Miriam Willey, Virginia Nyabongo, Herbert A. Donovan, Jr., Kenneth B. Smith, Thomas J. Claggett, William H. Edwards, Leila Anderson, R. H. Edwin Espy.

THE INTERCOLLEGIAN will bring to its readers a full-length story of this world conference, to be written by the returning delegates.

ERRATA

We hasten to straighten the record concerning two matters erroneously reported in our November issue.

On page 10 an unwanted prefix gummed up our definition of "existentialism." Please read it this way: "To existentialists, all the more important questions we ask in trying to understand the world, as well as in seeking what we ought to do, are of such a nature that it is possible [we printed it *impossible*] to be caught in the dilemma of not being able to demonstrate right and wrong answers to them."

On page 22 we said that Robert C. Mildram is Chaplain at Rutgers University. We should have said, "is Counselor to Protestant Students and Christian Association Secretary at Rutgers." Bradford S. Abernethy continues to be the Chaplain.

Unfolding drama of the Bible

Are you pessimistic about the possibilities of Bible study on your campus? At Bucknell University, 300 students enrolled last fall in an eight-week study program designed to give an over-all understanding of the Bible.

During Religion-in-Life Week at Bucknell last year the students recognized their complete lack of background knowledge about the Bible. The many questions asked of the resident leaders could not be answered in the few short days of the program. When the questions were tabulated they totaled 200 basic questions on theology alone! A definite need for some form of organized Bible study was indicated.

The University Christian Association sent invitations to all who had said they were interested in leading Bible study groups. In response, over seventy men and women students agreed to lead the proposed study-discussion groups on the Bible.

Dr. Bernhard Anderson, of Colgate-Rochester Divinity School and author of *Rediscovering the Bible*, agreed to help organize the study groups. In May he came to Bucknell for a preliminary discussion with interested administrative officials, faculty members and student leaders. Over fifty copies of *Rediscovering the Bible* were bought by the student leaders and faculty members and many more copies of this book were borrowed from the CA Library for summer study.

Dr. Anderson wrote a study-group guide, *The Unfolding Drama of the Bible*. The eight studies are intense and concise, and the discussions are designed to make clear the unity and over-all theme of the Bible.

The groups met once a week and consisted of two student leaders, one faculty resource person and six or seven students. Thirty of these groups were formed.

Dr. Anderson's outline treats the Bible as a drama in three acts, with prologue and epilogue. The outline follows:

PROLOGUE: "In the Beginning (Genesis stories)

ACT I: The Exodus and the Exile
- Scene 1: "Encounter with God" (from Exodus)
- Scene 2: "The Discipline of Disaster" (From Jeremiah)

ACT II: The Providential Return
- Scene 1: "The Second Exodus" (Isaiah II)
- Scene 2: "The People of the Law" (Nehemiah and selected Psalms)

ACT III: Crucifixion and Resurrection
- Scene 1: "Victory through Defeat"
- Scene 2: "The Church and the World"

EPILOGUE: History's Finale

On October 8-9 the study group program was officially opened as the Bucknell 1952-53 Religion-in-Life Program. Dr. Anderson started the program with a series of four talks. The study groups, meeting once a week, gained enthusiasm as they went along. As the eight planned studies came to a close, many decided to continue study of the "Drama."

What held the attention of so many students, despite a daily schedule already overcrowded with classes and dozens of meetings and other responsibilities? Why did so many who previously gave little or no thought to religion participate in such a program?

The approach to these Bible studies had a wide appeal. Many found that the concept of the Bible as the drama of God's "mighty works" in human history brought a fascinating new understanding to them. It brought meaning and unity to the separate books and selections of the Bible. What had been an unopened book began to take on meaning. The message and drama of the Bible was brought close to personal living and the give-and-take atmosphere in the discussions gave the program real force.

Many may be critical of this attempt to cover the entire Bible, from Genesis to Revelation, in eight short sessions. And it must be admitted that the study has not been complete in any detail. But it has stimulated many of us to go further, on our own time, and considerable interest has been aroused. It is even more important that many students now have some knowledge of the Bible in its totality.

Religion-in-Life Week has often been called "The time when God comes to Bucknell for seven days and leaves." During this year's RILW, God came to Bucknell and through His Word has remained with many of us.

Malcolm D. MacCubbin
Bucknell University Christian Association

important notice

"The Unfolding Drama of the Bible" has been printed in quantity and is available from Association Press. Many who have used this guide to Bible study say it is the most stimulating aid extant. The price is 75c a copy.

What are you talking about?

FREE: A year's subscription to The Intercollegian will be given each month to the person who sends in the best idea for a forum or discussion group that has been successful in a Christian Association program.

The chief criterion will be: Does it stimulate an awareness of a religious issue or need in a new and creative way? The words "religion" or "Christian" or any specifically religious vocabulary do not have to be used. Often new depths of meaning in life come in other ways and students are drawn into the C.A. who otherwise would not darken its doors.

Send in your experience and ideas. *The Intercollegian* wants to start a regular monthly column on ideas for forums and discussions.

The winner of the monthly free subscriptions will be chosen on the last day of each month. Send nominations (as many as you wish) to: Edward L. Nestingen, 291 Broadway, New York 7, N. Y.

Subscribe now to

The intercollegian—

Every committee chairman should have a subscription. Copies should be placed in reading-rooms and lounge tables. Cabinets should take a minimum of 15 copies, coming in a bundle every month.

Subscription rates—

Single subscription—
$2 for a year
$3 for two years

Group subscriptions—
$15 for a bundle of 15 coming monthly to one address—additional monthly subscriptions $1 each when included in the same order.

Order form—

THE INTERCOLLEGIAN
291 Broadway, New York 7, N. Y.

Herewith is check/money order for $_____

Send _____ subscriptions for _____ years

Address magazines to:

_____

_____

_____

_____

Subscriptions will commence with the current issue unless you request otherwise.